

ROBERT F. WALLCUT, GENERAL AGENT.

Two dollars and fifty cents per annum, in advance.

Five copies will be sent to one address for ten dollars, if payment be made in advance.

All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (post paid,) to the General Agent.

Advertisements making less than one square inch, three times for 75 cents—one square for \$1.00.

The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorized to receive subscriptions for the Liberator.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz.—FRANCIS JACKSON, ELLIS GRAY LORING, EDWARD QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

In the columns of THE LIBERATOR, both sides of every question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.

VOL. XXIV. NO. 28.

REFUGE OF OPPRESSION.

REPEAL OF THE FUGITIVE SLAVE LAW.

REMARKS OF HON. JAMES M. MASON,
OF VIRGINIA.

Delivered in U. S. Senate, Monday, June 26, 1854.

Mr. MASON—I had hoped, Mr. President, after the compact, (if I may express it) which had been entered into between the various States of the Confederacy in enacting this law, that debate would not again have arisen upon it; and I had hoped, also, that the dignity of the American Senate would not have been subjected to the assaults made upon it this day, by one who is a Senator from Massachusetts, [Mr. Sumner]. I say, sir, the dignity of the American Senate has been rudely, wantonly, grossly assailed by a Senator from Massachusetts, and not only the dignity of the Senate, but of the whole people trifled with in the presence of the American Senate, either ignorantly or corruptly, I do not know which, nor do I care. Sir, that Senator said that the law for the reclamation of fugitive slaves denied to a citizen the privilege of the habeas corpus, which was secured to him by the Constitution. I repeat, such a declaration in reference to that law was made, either ignorantly or corruptly, for a variety of reasons. The law does not deny the privilege of the habeas corpus: and if it did, it would have been a dead letter.

Why, sir, the experience under the law is, that the habeas corpus issues, and there is nothing in the law which says to the contrary; and yet the Senator, discharging what, I suppose, he considers his duty to those who sent him here, has had the temerity to declare that this law violated the Constitution in refusing the habeas corpus. Sir, this will be to inquire only into the legality of the detention, and the law so recognizing it has its protection only upon the question of the legality of the detention; and if it is proved that the fugitive was held to service or labor, and did escape, whether justly so held or no, under the Constitution, he is to be returned whence he escaped. Sir, the proof establishes the legality of the detention, and is an answer to the writ of habeas corpus; and in the Fugitive Slave Law does not depart from the policy regulating the administration of all penal law. One arrested as a fugitive from justice is entitled, on his arrest, to a habeas corpus—for justice! To determine whether he committed the offense with which he was charged, at the place whence he escaped? Certainly not; but to bring him, when he is returned, to stand trial for the offense which he committed till a trial could be had; and of that he was charged is there also, an answer to the habeas corpus, and he must be released without inquiring whether the charge is true or false.

I do not know whether the Senator claims to be a jurist, I know not his position at home; but I know something of his associations there from his language here. Sir, he has denounced a gentleman from Virginia, who goes under the protection of the Constitution, and the sanction of the law, into his State, to reclaim his property. He has the boldness to speak here of such a man as 'a slave-hunter from Virginia.'

Sir, my constituents need no vindication from me from such a charge, coming from such a quarter. The Senator from Massachusetts, in the use of such language here, betrays the vulgarity of his associations at home; and shall it be tolerated in the American Senate? Yes, sir, a gentleman from the South, who goes under the protection of that Constitution which the Senator has sworn to support, and which he just now declared he would be a dog to execute or to recognize; a gentleman from Virginia, who goes to his State under the protection of the Constitution and the sanction of the law, into his State, to reclaim his property, may be subject to vulgar denunciation, but only by vulgar men.

Mr. President, I differ from the honorable Senator from South Carolina, [Mr. Sumner], who said, I understand him, that this law has done its office. To be sure, there are instances where it has been violated by brutal mobs, as there are instances of other laws being evaded by knavery, or silenced by brute force; but I say the law has done its office well, done it on a recent occasion in the very city of Boston, in reference to the habeas corpus.

But, sir, I may say, neither that law, nor any other law, could require vindication from attacks made by one, mad enough to announce to the American Senate and the American people, that, although the Constitution provides that fugitives from service shall be surrendered up, he would recognize himself as a dog he is to execute that provision. Mr. Summer thinks he has a good deal of power as a demagogue. Perhaps he has. Parker and Phillips have power enough to stir up a mob, why should not the Senator have it? Parker and Phillips were perhaps within the scope of those charges to Grand Jury's, of which Mr. Sumner speaks, and of which we all remember a recent one, in which incidents to crime were treated of. Mr. Sumner means that the judges shall understand what he thinks of them, if they admonish the jurors to the people to obey the law of the land. 'Tories,' 'Harrington,' 'Bernard,' if these names do not screen from judicial animadversion the recent proceedings in Boston, and make the judges think of the power of mob, it will not be for the want of Mr. Sumner's rhetoric and 'parallels.'

FREDERICK DOUGLASS IN CONGRESS.

The New York Tribune having intimated that Frederick Douglass might possibly be the successor of Gerrit Smith in Congress, the Philadelphia Argus makes the following farous comment upon the suggestion:

'It is time for the people of the North to look at the acts and purposes of these abolition traitors. They may think that the Union is too holy and indissoluble to be disturbed by the madness of those upon whom base hearts the sun of American patriotism never yet shone with its cheering beams. But there is danger when such men as Sumner, and Seward, and Greeley will voluntarily sustain the power of the African slave trade. Sir, the New England States at that day, with Massachusetts at their head, knowing that the first act of the American Congress would be to prohibit the African



No Union with Slaveholders!

THE U. S. CONSTITUTION IS A COVENANT WITH DEATH
AND AN AGREEMENT WITH HELL.

EPH. 'Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was THE STIPULATION TO SURRENDER FUGITIVE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for SLAVES—for articles of merchandise, under the name of persons . . . in fact, the oppressor representing the oppressed! . . . To all government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; and thereby TO MAKE THE PRESERVATION, PROPAGATION AND PERPETUAL OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—John Quincy Adams.

Our Country is the World, our Countrymen are all Mankind.

BOSTON, FRIDAY, JULY 14, 1854.

J. B. YERRINTON & SON, PRINTERS.

WHOLE NUMBER 1043.

REMARKS OF HON. JAMES M. MASON,
OF VIRGINIA.

Delivered in U. S. Senate, Monday, June 26, 1854.

Mr. MASON—I had hoped, Mr. President, after the compact, (if I may express it) which had been entered into between the various States of the Confederacy in enacting this law, that debate would not again have arisen upon it; and I had hoped, also, that the dignity of the American Senate would not have been subjected to the assaults made upon it this day, by one who is a Senator from Massachusetts, [Mr. Sumner]. I say, sir, the dignity of the American Senate has been rudely, wantonly, grossly assailed by a Senator from Massachusetts, and not only the dignity of the Senate, but of the whole people trifled with in the presence of the American Senate, either ignorantly or corruptly, I do not know which, nor do I care. Sir, that Senator said that the law for the reclamation of fugitive slaves denied to a citizen the privilege of the habeas corpus, which was secured to him by the Constitution. I repeat, such a declaration in reference to that law was made, either ignorantly or corruptly, for a variety of reasons. The law does not deny the privilege of the habeas corpus: and if it did, it would have been a dead letter.

From the Washington Union.

THE WHIG PARTY AT THE NORTH.

If the indications already noticed do not sustain us fully in the hope expressed that the alliance between the whigs and abolitionists of the North is about to be broken up, and that whigry is about to make an effort to stand alone, we invite the doubting reader to peruse the following comments of the New York Express on the late extraordinary avowal of Senator Sumner, that he recognizes no obligation imposed by the Constitution on the subject of surrendering fugitive slaves. The Express has been most forcible in its opposition to the Nebraka bill; but little behind the New York Times in the violence of its opposition to the Nebraka bill; but having discovered the point to which Mr. Sumner would lead the whigs, it turns upon him, and deals the following heavy blows:

We have called this perjury—rank, unblushing, bold-faced perjury—and so it is. It is nothing else, if we are capable of understanding the English language.

It is such men as Mr. Charles Sumner, and such "principles" and such loose morals as he and such as he inculcate, that have done more to strengthen the Slave Power in this country, than any other agency or agencies ever thought of, or put in motion by the South itself.

It is such men as your Summers that make all our Northern protests against this and other "iniquities" to be broken up, and that whigry is about to do.

It is the whigs that are willing that a negro shall be sent to Congress as an *agent au courant* for an army of traitors to shield them in their designs upon the Union! If they are not, let the alarm be sounded, and the real designs of the abolitionists upon the peace and prosperity of the nation exposed.'

THE LIBERATOR.

PROCEEDINGS AT THE ANTI-SLAVERY
CELEBRATION AT FRAMINGHAM,
JULY 4, 1854.

[PHOTOGRAPHIC REPORT BY MR. YERRINTON.]

After the election of officers of the meeting, and appropriate introductory exercises, (for an account of which see LIBERATOR of last week,) Dr. HENRY O. STONE, of Framingham, came forward and briefly addressed the audience. He said he had no wisdom, at this crisis, to give counsel; he had no eloquence to inspire them with enthusiasm; but he had a heart which welcomed them to that town, to that beautiful grove, and especially to that free platform. He was sorry that he could not bid them welcome in the name of all the people of the town, but he had no authority to do so, and could only, in behalf of a handful of abolitionists, and in behalf of the millions in bonds, bid them the very heartiest welcome. They bid them welcome with the tokens which were before them, representing Massachusetts in the attitude in which she now stands before the world,—under the lash of Virginia, chained to the Slave Power with links of cotton. They presented Massachusetts in mourning, and bade them read and obey the admonition before them!—Releme Massachussets! He had said that Massachusetts was chained to Virginia with links of cotton. It was so; but he wished particularly to call their attention to one incident, which to him was of striking significance. When they first entered that grove, Massachusetts, as he had said, was chained to Virginia; but all unconsciously, William C. Nell had put WILLIAM LLOYD GARRISON there, [a portrait of Mr. Garrison hung between the banners representing Massachusetts and Virginia,] and broke the chain. (Cheers.) He took that as a token of what shall happen under the flag which he (Mr. Garrison) had unfurled in the Republic—if it could be called a Republic.

Mr. C. said in conclusion, that as no lay there in jail, commanding in solitude with his own heart, he received, that wherein he had been shortcoming in his duty to the cause of freedom, by the help of God, he would lose no time in the future. (Cheers.) He had vowed then, that another slave should not be taken out of the world fall, let every pursuit fail, let every allurement of the world fall, before this incoming of Christ in the person of him of whom he said, 'Inasmuch as you have done it unto him, you have done it unto me.'

Slavery, Mr. C. said, was the only evil that had no tongue to speak its horrors. The oppressed of other lands could give utterance to the wrongs they suffered; but here was an evil which there was no tongue to describe.

It was criminal for the black man to tell of the wrongs he suffered. It was a crime, in Virginia, to teach a negro to read or write. Nevertheless, the speaker said, there were those in Virginia who had a 'higher law,' and when they had taught the black man to read and write, it was found that they could not be tried and convicted, because the testimony of a colored man against a white man was not admitted in Southern courts. That was another illustration of the workings of Providence—

The Convention then adjourned for one hour.

AFTERNOON SESSION.

At 2 o'clock, the meeting was again called to order, and, after the singing of a hymn, the President introduced to the audience Mr. Conway, of Virginia.

Mr. PHILLIPS said, that before the gentleman proposed to address the assembly, he wished to say, that during that sad week in Boston, when a Virginian ruled the Court-House, the Vigilance Committee was not without a Virginian also; and that was the friend who now stood before them. (Cheers.)

Mr. CONWAY said that he was glad to have an opportunity to stand on that platform, because he felt that there was something in being free, for once in his life, to speak his thoughts freely on the subject of slavery, for hitherto he had had his lips padlocked, because, in Virginia, they not only had slaves, but every man with a conscience, or even the first throbings of a conscience, is a slave.

In reference to the statement that has been often made, that he was admitted to the court-room during the trial of Burns, because he was a Virginian, Mr. C. said the story was true, though he had not himself laid claim to being a Virginian. He said he did not feel exactly like acknowledging the fact at that time, but his friend, and the friend of freedom, Charles G. Davis, of Plymouth, said, 'I will try the experiment.' He said to the policeman, 'Tell the Marshal this gentleman is from Virginia.' So he came, his face all wreathed with smiles, and said he, 'Admit that gentleman from Virginia.' They did not know, said Mr. C., that among the three or four hundred Virginians in that courtroom, there was one taking notes, and he would tell them.

Mr. C. said it was time that the people of the North and of the South understood each other. Some of his friends at the North had said that the way to get rid of slavery was for the North and the South to meet together, and cooperate for that end, with the idea that the North is willing to bear his share of the labor and expense. That would do very well, if it were not for two things. In the first place, the Southern people hated the people of the North. It is a matter of Southern education to hate a Yankee; to regard him as fit for nothing but to catch slaves and do the will of the Southern people. He knew that there was this hostile feeling, and that it was rarely got rid of. In the next place, the South does not want to get rid of slavery; they never had the idea that it was something to be got rid of. If their fathers had it, the children had forgotten it. Not one page that Thomas Jefferson wrote could be read to a Virginia audience to-day. Men were now building a statue to Washington at Richmond, and on one side was Patrick Henry, with uplifted sword, and on the other was Thomas Jefferson, with the Declaration of Independence in his hands. But it was a dumb statue; it never would be animated with life: Thomas Jefferson would never proclaim the great truths he held in his hand.

For as the South was concerned, (Mr. C. continued,) she had dissolved the Union long ago. She units with the North only that she may use it as a tool to carry out her projects. It was a characteristic of the Southern people to become insane on some subjects, and he believed that they were very nearly insane on the subject of slavery. People of delicacy and tenderness in other respects, who have generally only kind feelings towards other people, as soon as any one mentioned that subject, no matter if he were their own brother or even their child, they denounced him for it, if he could not feel it in his heart to support that institution.

The only remedy for slavery was, that those who hate the institution should be revolutionists, all of them. (Applause.) Revolution was God's work, and not man's. The first thing to be done was for every man to let it be a settled fact, that he will not be a slaveholder. Slaveholders, he found, were not confined to Virginia; he had found them wherever he had gone to back to Virginia, and he believed he could go to many places where he had not been before, and find many slaves there. (Applause.)

He units with the black people, and those friends who have suffered with them, to peace and joy in the kingdom. 'Wait a little longer,' said he, 'and I shall tell you where slaveholders do not come, and where bloodhounds cannot enter.' (Loud applause.)

WENDELL PHILLIPS next addressed the audience, and on coming forward, was greeted with hearty applause.

He spoke as follows:—

I do not know, ladies and gentlemen, that you will like the first part, at any rate, of my speech, which is merely to deliver a message to you from one who is going just now to invade your seats, in behalf of the anti-slavery cause. I come to tell you that Abby Kelley Foster is to be among you; and what she comes for, you know very well. It is for 'the sins of war'—for the means of carrying this enterprise throughout the State. God has given us a text in the late events in the city of Boston, and now our object is, to take out the burthen of that rebuke, and preach a sermon upon it in every great town in Massachusetts. Massachusetts is ready to hear. The public ear was never so thoroughly aroused and awake as it is at this moment; you all know it; and in one form or another, either by our organization or by some other means, if we love the anti-slavery agitation, we are bound to make use of it; to press upon all those who are turning their eyes, for the first time, to the claims of the slavery question, the nature and importance of that question, and prepare them for their duties, civil and political, as well as religious, on this question. We are importuned from every town in the Commonwealth, to send them lectures; and if you will give us the means, we will try to do it. We will try to make Massachusetts worthy of the name she has always taken to herself, of an anti-slavery State. We will try to make her worthy to step back CHARLES SUMNER to the Senate, if they shall think him worthy of expulsion. (Cheers.) I wish they would expel him; it would teach Massachusetts where she stands before the National Government.

I should prefer, Mr. Chairman, to make a speech entirely on the subject of money. I really do not feel

FREDERICK DOUGLASS IN CONGRESS.

From the N. O. Bee, of June 24.

SIGNS OF RETURNING SANITY.

That the man who swears to support the Constitution, and interprets it to suit himself, who understands his character, always expected to find him—in the position of a man, who, in order to escape the imputation of perjury, is obliged to resort to a doctrine of interpretation that makes the question of fugitive or no fugitive of no consequence whatever—like his judgment of the publican, Parker and Phillips, is doing what he can, in an attempt of another mob, to inculcate the idea that Boston is engaged in acting upon the very same principles on which she pronounced against the Stamp Act, when she resists a law of the United States. The character and influence of the Judiciary—the respect in which they are held—stands in Mr. Sumner's way.

He wants a state of things here, in which men will break down the barriers of the Constitution, resist the laws, and defy the authority of the Courts. So he finds all functionaries who have taken an oath to support the Constitution, and who are bound by the decision to do so, are in a position to do so, and to do it with less effect. The man who commands those guardians of liberty (?) was a wretch whom the cowardly Mayor and police dared not touch; a man who breaks the law every hour, who keeps a large house of ill-fame, and sends out his agents through the country villages of New England, to entice his daughters to pollution and death! This man, said Mr. Cluer, shake the police by the hand, and is cheered as the defender of law, religion and freedom!

They might feel very comfortable about this—but he didn't. When he was arrested, though he didn't deserve to be arrested,—by this he meant, that he didn't deserve the credit he got for being arrested; for, as things now are, he thought the man who lived to be fifty-one years old, without getting into jail, or, at least, running the risk of it, could not be good for much. (Applause)—and his counsel applied to see that he was refused permission, and was told that no one, not even his wife, could see him. When his family sent him some tea and other little comforts for him, and were refused permission to send them to him, and told that he could have nothing but jail allowance. His little daughter went to see him, and was refused admission, and when she begged to be allowed the privilege, and asked, 'What harm can I do, if I see father?' he was rudely repulsed, and told, 'You can't see him.' The whole twelve were treated the same way.

Mr. Cluer said that, with all the experience that the governments of Europe had had in such matters, he did not believe that they could get up such a system of espionage as the weak-minded, and seducing them to the advocacy of political abolition. This is the only circumstance that assists anti-slavery, and thus affords the abolition and disunion scamps a somewhat favorable opportunity for appealing to the prejudices of the weak-minded, and seducing them to the advocacy of

any great interest in any other part of the question at this moment. I do not believe in an anti-slavery which undertakes to listen or to make speeches, just now. I have had enough of that. What we want, in reality, is a spot, however small—whether it be the State of Massachusetts or half of it—which we can truly say is a free State; of which we can say, that a fugitive slave is safe there; no matter how many laws are made to the contrary, Constitution or no Constitution, law or no law, the moment a slave sets his foot on that soil, he never goes back. (Loud cheers.) That is what we want to make Massachusetts. We never shall make her, by undertaking to think that she is so where she is not. My friend, Mr. Conway, who has just addressed you, describes us rightly as just as much slaves as the parties in whose behalf we move. I am sorry to dissent, in any degree, from the remarks with which Mr. Garrison introduced this meeting. I do not agree with them. I do not fully believe, with our eloquent Senator at Washington, that Massachusetts ever was entirely an anti-slavery State, or, indeed, that there ever was such a State in this country. The truth is, there is more real anti-slavery in this country now than there ever was before. (Cheers.) We may thank God, every one of us, that we have lived to see the day when there was so much anti-slavery in the city of Boston, that it took two thousand armed men to carry a slave out of its streets. The day was, when we were boys, that they took a fugitive slave into a back parlor, and sent him home, without its being considered as a piece of news, even, in the newspapers. The day was when no man entered a court-room where a fugitive was being tried, when no lawyer volunteered his services, no judge hesitated an hour. Old Judge Davis, (to whom the Sim's Commissioners refer in one of his recent letters,) sent back a fugitive, and not ten men in Boston knew of it;—and that was not more than thirty years ago. Anti-slavery is now at a great deal higher growth than ever.

I think that the Fourth of July never was a day of Liberty—never until the Abolitionists used it. The Declaration of Independence is not a Declaration of Liberty; it is what it purports to be, a Declaration of *Independence*, and nothing more. It undertook to separate the connection between the colonies and Great Britain. It ends off by declaring that therefore, [on account of these previous principles,] “they [the colonies] are, and of right ought to be—States without dependency in them! Not at all! States where every man is a freeman? Not a bit of it—these colonies ‘are, and of right ought to be, *free and independent States*.’ That is what they fought for; that they got. Seven years they fought for it, and they succeeded; and ever since, these States have been ‘free and independent’ of all foreign power. That is what our fathers went to war for, and that they got. But it is not true, it cannot be made out from history, that our fathers had any hatred of African slavery in 1776. It is not in the record.

The allusion to the slave trade in the Declaration of Independence, as one of the grievances forced upon the colonies by the King, was struck out of that instrument. Our fathers had just as much hatred of slavery as the Whigs of Boston had to-day—that is, they hated slavery abstractly; they were willing that slavery should perish; but they were not willing to make a sacrifice for it. They would sacrifice neither the commerce nor the union of the country, neither the wealth nor the strength of the colonies, for the sake of abolishing slavery. They had the same hatred of slavery that the *Daily Advertiser* has to-day—that is, a hatred that will round beautiful periods against it; that will sacrifice any thing for the anti-slavery cause; and there never was any such feeling in the country until the anti-slavery enterprise created it.

The fourth day of July has been exactly what our fathers made it—the jubilee of a nation for its independence. It becomes us, their children, to take one step further than they dared to take, and to add “*Independence*,” LIBERTY—which they dared not add. (Loud cheers.) They did not dare to risk the union of the country, they did not dare to risk their material prosperity, for the slave question. There were a few leading men that did: Jefferson, Adams, Wylde, Jay, and some other distinguished men. So there are; in exactly the same circumstances. This is the use I wish to make of the lesson: Do not imagine, because there are a few leading men, whose names are to go down to posterity, who are in favor of freedom—do not imagine, because CHASE, and HALE, and SUMNER, and our friend here, [Mr. GARRISON], will leave their names for posterity to love and reverence as lovers of liberty—that it is any proof that Massachusetts, at the present moment, is an anti-slavery State; neither was it the case in '76, because John Hancock, and Sam Adams, and John Lowell, and Josiah Quincy, and a few other men, hated slavery.

The reason Burns went back from Boston was because the men of Boston were willing he should go—there is no other reason; and we have nothing to do but to stand here day and night, and preach that lesson without intermission. The reason the slave is sent back is because the men of Massachusetts v'l it—nothing else. If it had not been so, why didn't you give us a Governor, and not a dash of skinned milk in his place? (Laughter and cheers.) Had we had a Massachusetts Governor that week, Burns need not have gone back. ('Hear, hear!') Had we had a Mayor of Boston, instead of an uncooked hasty-pudding, (Boats of laughter, and cheers,) Burns need not have gone back. If we had had a will throughout the Commonwealth, that would have undertaken to say, “The law shall not be executed!” Burns would not have gone back. If there had been an arrest at Richmond, Virginia, or at Charleston, South Carolina, where do you suppose their Governors would have been?—in those cities, or some where else, addressing a Sunday school? If you are really abolitionists, give us a Governor who has outgrown the Sunday School; give us somebody who can do something else address a Bible Society, when the laws of Massachusetts are trodden under foot.

There is no reasonable hope of the success of the anti-slavery enterprise, until you make up your minds that it is not somebody else, but you, that return fugitive slaves. It is not Colonel Suite, of Virginia; it is not Franklin Pierce, nor Caleb Cushing, at Washington; it is Massachusetts, that owns Massachusetts; and if you that vote every year, in November, for laws and law-makers, choose to make this an anti-slavery State, you can do it, next November, spite of all the Caleb Cushings or Franklin Pierces that the Government can buy up.

I am not going to make a long speech; but I will tell you the work which I would point out for Abolitionists to do this summer—the work which will make Massachusetts what she boasts herself to be, an anti-slavery State. When it is done, I will be proud of her. Time was, when I took on my lips the name of the old Commonwealth with a glow of conscious pride, that gave depth to the tones of my voice, and an added pulse to the heart. I was proud of her; but my pride all vanished when I saw that old Indian on her banner go floating down State street, with the Slave Brigade, with Ben Hallett and the United States Marshal, and a chained slave, beneath him. I have lost all pride in Massachusetts, till she redeems herself from that second day of June.

Now, my friends, I will tell you what is left for us to do. Let us take this summer to roll up a petition that shall be a hundred thousand strong, to the Legislature that is to assemble in January, asking them to turn Edward Greely Loring out of the office of Judge of Probate. (Loud cheers.) If we do not do that, we shall not be a decent State, to begin with. The second thing is, let us ask them for a law by which any man, who helps in any way the return of a fugitive slave, shall be for ever disqualified from bearing office in Massachusetts. (Great applause.) Let us ask them for a law that shall direct the judges of the Commonwealth to issue a writ of habeas corpus just as often as the United States Marshal arrests a slave, no matter if they have to issue a hundred in a week, and take him out of

his hands. Let us learn of South Carolina, and nullify the Fugitive Slave Bill on the soil of Massachusetts. [A voice—“Amen.” Loud cheers.] If the present Supreme Court would not do it, amend the Constitution, and elect another. When we are an anti-slavery State, that is what we do to do.

It is in vain to make national parties. It is in vain to get up Liberty parties and Free Soil parties, stretching from the old Bay State back to the Mississippi. National politics is not possible. The Government has got the better of us. Slavery has got fifty million dollars of revenue to spend every year: *fifty million of dollars!* We live in a country where, if you put a dollar on the other side of hill, the Yankees will spring for it, at the risk of tumbling in. (Laughter and cheers.) We live in a land of money—you know it; and do you suppose that a Government with fifty millions of dollars to spend every year cannot buy up enough men in a year to carry any vote they wish to? How many men do take it, in the city of Washington, to carry any vote? Not more than thirty. This very year, on the Nebraska question, the votes of white men, white Democrats, were bought cheaper, in the city of Washington, than you could buy black slaves. It is a literal fact, that Democratic votes were bought cheaper, in Washington, for the Nebraska bill, than an able-bodied slave thirty years old. Now, do you believe that a Government with fifty million of dollars to spend annually can be checked? Never! The only way to checkmate it is to checkmate it at home. Massachusetts is ours, if we choose to make it so. We can nullify this Fugitive Slave Bill. We can put on that Supreme bench judges who will laugh to defiance the Congress of the United States, when they undertake to carry a fugitive slave out of Massachusetts.

A Voice—“How will they do it?”

Mr. PHILLIPS—Give me an anti-slavery State, and I will leave it to anti-slavery Yankees to find out a way. (Cheers.) Do you suppose the men who make wooden nutmegs and cheat all the South, are not sharp enough to outwit her in any thing? Do you suppose the South outwits us, because her people are shrewder than Yankees? No! It is because we love to be cheated on this question; it is because our politicians are willing to compromise, and have been ever since '76. I will set a Yankee to have his way, and find the means to get it, against the world. And yet tell me to believe in an anti-slavery New England that has been outwitted for sixty years! I do n't believe it. I believe that when New England wants a thing, and wants it ‘with a will,’ she will have it! (Loud applause.)

The only reason why she has not had anti-slavery legislation is because she has not wanted it. One man has been making brooms on the banks of the Connecticut, and another manufacturing cotton in Lowell, and another curing fish on the sea-board, and another making shoes up and down the county of Essex, and provided them made money enough, they let the Government have its way. And then we send Mr. Summer to Washington, and we send gentlemen to deliver Fourth of July orations, to make it out that Massachusetts is an anti-slavery State. She is not! But the time has gone by when you can smuggle a slave out of the State. Thank God! you have got to smother down the anti-slavery sentiment of '54 with two thousand armed men in State street, before you can carry a slave from Court Square to T wharf. (Cheers.) That is growth. There is another evidence of growth. The spear of anti-slavery rebels has pierced through even the hide of George T. Curtis, and proved that there is a living spear of moral life even in his body. (Applause.) It has disproved the old doctrine of Total Depravity. (Great cheering.) The old physicians used to say, “Experimentum in corpore vili;”—you must try experiments on a worthless thing. We followed the course. We tried an experiment on the most worthless thing we could get, and the anti-slavery spear has pierced through the hide of George T. Curtis, and proved, by these very letters he writes, that there is a moral life even in him; and therefore we may make good speeches again; but not a feeling will sacrifice any thing for the anti-slavery cause; and there never was any such feeling in the country until the anti-slavery enterprise created it.

The fourth day of July has been exactly what our fathers made it—the jubilee of a nation for its independence. It becomes us, their children, to take one step further than they dared to take, and to add “*Independence*,” LIBERTY—which they dared not add. (Loud cheers.) They did not dare to risk the union of the country, they did not dare to risk their material prosperity, for the slave question. There were a few leading men that did: Jefferson, Adams, Wylde, Jay, and some other distinguished men. So there are; in exactly the same circumstances. This is the use I wish to make of the lesson: Do not imagine, because there are a few leading men, whose names are to go down to posterity, who are in favor of freedom—do not imagine, because CHASE, and HALE, and SUMNER, and our friend here, [Mr. GARRISON], will leave their names for posterity to love and reverence as lovers of liberty—that it is any proof that Massachusetts, at the present moment, is an anti-slavery State; neither was it the case in '76, because John Hancock, and Sam Adams, and John Lowell, and Josiah Quincy, and a few other men, hated slavery.

The reason Burns went back from Boston was because the men of Boston were willing he should go—there is no other reason; and we have nothing to do but to stand here day and night, and preach that lesson without intermission. The reason the slave is sent back is because the men of Massachusetts v'l it—nothing else. If it had not been so, why didn't you give us a Governor, and not a dash of skinned milk in his place? (Laughter and cheers.) Had we had a Massachusetts Governor that week, Burns need not have gone back. ('Hear, hear!') Had we had a Mayor of Boston, instead of an uncooked hasty-pudding, (Boats of laughter, and cheers,) Burns need not have gone back. If we had had a will throughout the Commonwealth, that would have undertaken to say, “The law shall not be executed!” Burns would not have gone back. If there had been an arrest at Richmond, Virginia, or at Charleston, South Carolina, where do you suppose their Governors would have been?—in those cities, or some where else, addressing a Sunday school? If you are really abolitionists, give us a Governor who has outgrown the Sunday School; give us somebody who can do something else address a Bible Society, when the laws of Massachusetts are trodden under foot.

There is no reasonable hope of the success of the anti-slavery enterprise, until you make up your minds that it is not somebody else, but you, that return fugitive slaves. It is not Colonel Suite, of Virginia; it is not Franklin Pierce, nor Caleb Cushing, at Washington; it is Massachusetts, that owns Massachusetts; and if you that vote every year, in November, for laws and law-makers, choose to make this an anti-slavery State, you can do it, next November, spite of all the Caleb Cushings or Franklin Pierces that the Government can buy up.

I am not going to make a long speech; but I will tell you the work which I would point out for Abolitionists to do this summer—the work which will make Massachusetts what she boasts herself to be, an anti-slavery State. When it is done, I will be proud of her. Time was, when I took on my lips the name of the old Commonwealth with a glow of conscious pride, that gave depth to the tones of my voice, and an added pulse to the heart. I was proud of her; but my pride all vanished when I saw that old Indian on her banner go floating down State street, with the Slave Brigade, with Ben Hallett and the United States Marshal, and a chained slave, beneath him. I have lost all pride in Massachusetts, till she redeems herself from that second day of June.

Now, my friends, I will tell you what is left for us to do. Let us take this summer to roll up a petition that shall be a hundred thousand strong, to the Legislature that is to assemble in January, asking them to turn Edward Greely Loring out of the office of Judge of Probate. (Loud cheers.) If we do not do that, we shall not be a decent State, to begin with. The second thing is, let us ask them for a law by which any man, who helps in any way the return of a fugitive slave, shall be for ever disqualified from bearing office in Massachusetts. (Great applause.) Let us ask them for a law that shall direct the judges of the Commonwealth to issue a writ of habeas corpus just as often as the United States Marshal arrests a slave, no matter if they have to issue a hundred in a week, and take him out of

his hands. Let us learn of South Carolina, and nullify the Fugitive Slave Bill on the soil of Massachusetts. [A voice—“Amen.” Loud cheers.] If the present Supreme Court would not do it, amend the Constitution, and elect another. When we are an anti-slavery State, that is what we do to do.

It is in vain to make national parties. It is in vain

to get up Liberty parties and Free Soil parties, stretching from the old Bay State back to the Mississippi. National politics is not possible. The Government has got the better of us. Slavery has got fifty million dollars of revenue to spend every year: *fifty million of dollars!*

We live in a country where,

when he comes to Boston on his infamous errand, and escort him to the boundary line between this State and Rhode Island, and then bid him a polite farewell. Then we can afford to despise Caleb Cushing, and not till then.

When we get anti-slavery law officers, we will find

anti-slavery law enough.

Chief Justice Shaw can out-

last Caleb Cushing any day, and not get up till twelve o'clock in the morning besides. (Laughter.) We have got Massachusetts lawyers as sharp as Philadelphia ones, if you will only show them you want them to exert their shrewdness. Our judges have law enough; it is the people behind them that is wanted—it is South Carolina on the side of liberty; it is Virginia in favor of the black man having his rights. In the mean time, Massachusetts is a peddling State; she sells her best market, and looks out she don't offend her customers; and then comes home and congratulates herself that she is so very anti-slavery, because CHARLES SUMNER has made a good speech in Congress! Yes, we can make good speeches enough, good resolutions enough; what we want is a good executive here at home.

We have had a Free Soil party in this State.

They did not elect him.

Any party that undertakes to

get up a national movement will be bought up, because slavery is inside the Government fortress, and has fifty millions of dollars to spend annually; and you never yet saw the land where, if you wanted a man bind him to a contract, void, to a intent and purposes. Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes. Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention in Philadelphia to bind the States to return fugitive slaves; grant it was so understood [I do not grant it—but admit, for the sake of the argument, that it was understood by every member of the Convention that moves to a contract must be a thing that is in itself lawful, or it is void.] Now, if the consideration that moves to the fugitive slave clause in the Constitution is to return fugitive slaves, which, in itself, is a violation of the law of God, that covenant is, by the intent of the contract, void, to all intents and purposes.

Grant that it was the intention of the Convention

JULY 14.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON. JULY 14. 1854.

FIRST OF AUGUST.

amused himself and the spectators by burning copies of his paper, the Bill, "Liberator's" and Cato's. His course is more bold than that of one of our Senators, who goes to Congress, and takes an oath to support the Constitution, and then openly declares that each one is to interpret it to suit himself; but is it any worse?

Well, let the lines be drawn—let all parties stand unmoved—let the heart of the nation be revealed in all its deformity. "No Union with Slaveholders!"

LETTER FROM MR. PILLSBURY.

LIVERPOOL, June 21, 1854.

DEAR FRIEND GARRISON:

I have hurried from Miss Martineau's, at Ambleside, to get further accounts from you at Boston. I found the New York *Herald* and *Tribune* at Wilmer & Smith's, and my heart sinks within me at the fearful disclosures. But as Nelson said at Trafalgar, "It is too hot work to last long." How I do long to be with you at this moment! I can hardly bear to keep back—and indeed the very first steamer should bear me there, could I be of the least service at such a crisis. But my chest and left side are absolutely too weak for any exertion. Even writing is a labor for which I feel quite unequal. My system has at some time been strangely shattered and broken.

The following persons have been chosen a Committee of Arrangements: FRANCIS JACKSON, SAMUEL MAY, JR., BORNE SPOONER, THOMAS J. HUNT, LEWIS FORD, PHILANDER SHAW, BRIDGES ARNOLD, ELDRIDGE SPRAGUE, SAMUEL DIBBLE.

Further particulars hereafter.

A MEAN AND DISINGENUOUS CRITICISM.

The Commonwealth of the 5th inst., referring to the Anti-Slavery Celebration at Framingham on the 4th, makes the following ridiculous outcry:—

"As to the close of Mr. Garrison's speech, he burned the Fugitive Slave Act, Commissioner Loring's decision, and the *Constitution of the United States*. The burning of the Slave Act and Loring's decision was done with the intent of repudiating both the terms of the Constitution—witnessed with disgust and indignation by a large number of them who were assembled, some of whom vented their feelings by hisses and catcalls."

"It is much more fair to state that Mr. Garrison did not do this as the act of the meeting, but as his own individual expression of opinion. But this furnishes no excuse for the proceeding. By the printed notice of the meeting, all friends of impartial freedom and universal emancipation, "all who repudiate the wild and gross contention that man can hold property in men," were invited to be present at Framingham. Under this invitation, anti-slavery men, who hold that the Constitution of the United States did not yield whatever to slavery, and that it, the most radical anti-slavery action is legal and proper, had a right to be present, without having their feelings and principles insulted by such a performance. We speak now only of the gross act of *disruption*; whether it was worth while to perform an act, at this time, which could gratify only a few men, and most inevitably tend to increase the animosity between true anti-slavery men here and slaves, is another question, which we do not do, in behalf of a very large majority of the friends of impartial freedom and universal emancipation," in this community, to repudiate this act of Mr. Garrison's, and say that they have no sympathy with it or approval of it."

This deprecatory twaddle is so characteristic of the Commonwealth as to require but a brief rejoinder.

In the first place, the assertion that "the burning of the Constitution was witnessed with disgust and indignation by a large number of those who were assembled," is utterly untrue. It was ratified by the vast assembly by a general shout. True, there were some who vented their feelings by hisses and catcalls—not exactly half a dozen—and these, as far as they could be identified on the spot, were plainly animated by a rowdy spirit—interlopers, who were there for an evil purpose, and with the hope of creating a disturbance, and with whom the Commonwealth reveals itself to be in patriotic (?) sympathy, so far as our "glorious" Constitution is concerned.

In the second place, no other person was responsible for the deed I performed but myself, as I expressly took all the responsibility of it upon my own shoulders, and, therefore, as it was my testimony against what I conceive to be the most oppressive instrument ever devised, affecting the destiny of millions now groaning in slavery, and millions more yet unborn, and also the liberties of the world, no one, present or absent, had a right to complain of my course, if professing to be the friend and advocate of the slave. I was true to my own judgment of the Constitution, and the judgment of the nation ever since its adoption—true to my convictions of duty and the duty of the North—but the Commonwealth seems incapable of appreciating a morally consistent and highly conscientious act, and can more easily sympathise with pro-slavery rowdiness, if there could be found a fresh opportunity to vent its ill-will against myself.

In the third place, for several years past, every number of the *Liberator* has proclaimed, sternly and emphatically, that "the U. S. Constitution is a covenant with death, and an agreement with hell." In giving it to the consuming fire at Framingham, it was only making the same declaration in another form. It was a new mode of stating an old allegation—nothing more. How ridiculous, then, this outcry! The Commonwealth publishes, with great satisfaction, the fact, that the effigies of Commissioner Loring, B. F. Hallett, Seth J. Thomas, Franklin Pierce, and others of the same stamp, have been burnt in various places; but is it surely dignified that I should be so "discourteous" to treat a blood-stained paper instrument in the same manner? How very nice and marked the distinction!

Finally, the Commonwealth, with patriotic indignation and affecting solemnity, "repudiates this act of Mr. Garrison, and has no sympathy with it or approval of it." In this, that paper will not be singular nor solitary. There is not a pro-slavery journal, nor a slaveholding ruffian, in the land, that will not join in the same outcry. Here is a diatribe, which appears in a Boston paper, rightly named "*The Know-Nothing*," of which I have seen only the last number, but the general tone and spirit of which are comprehensively and accurately defined in one word, viz.—*INFERNAL*.

GARRISON BURNING THE AMERICAN CONSTITUTION. We take it that it is hardly necessary for us to introduce to our readers the notorious WILLIAM LLOYD GARRISON, the fanatic abolitionist, traitor and disorganizer. He is known everywhere, and for just what he is—a madman.

We have an incident: On the Fourth of July, the day so sacred to us all, the abolitionists, numbering some six hundred persons, gathered together to protest at Framingham, Mass. Among the speakers was Garrison. He made, as usual, one of his inflammatory, ultra, ridiculous and treasonable speeches. Of this, nobody cared, for nobody is affected by them. But he did one thing which insulted the nation, and every patriotic man in it—the coolly, maliciously and audaciously burnt the *BURN'TH THE CONSTITUTION OF THE UNITED STATES*, at the same time hoping it with curses long life. And this the gallant sons of the Nation! So atrocious is the act, so publicly courageous in every place, we have never known surpasses, performed by an American. The Catholic priest who burnt the Bibles in Western New York, was a saint and patriot beside this monster Garrison. Let the diabolical act be sounded over the country, that its infamous perpetration may be known and appreciated.

The Commonwealth will have to try again, or else to knock under to its more "patriotic" bottle-holder.

THE REV. AND PIUS BOSTON CORRESPONDENT OF THE NEW YORK JOURNAL OF COMMERCE, who is ready to sanction any act of pro-slavery scoundrelism, however atrocious, writes to that paper in the following exulting strain:—

"How happened the Fourth to be so universally celebrated in Massachusetts and New England? Garrison, Parker, Phillips and Co. undertook to abolish the day, or, at least, to have it one of universal mourning. This, probably, the gist of the matter. So, on the whole, the remainder of the day may be set down as another sign of remaining sanity in the East. Every flag was given to the breeze, with its stars and stripes—every bell that was rung, every gun and instrument of note that was discharged—every voice and instrument of note that was struck—every illumination of the heavens, go to show that the people are yet sound, and declare anew for the Union, the Constitution and the Laws."

It was not a little amusing, that the Garrison Abolitionists, after doing all they could to prevent celebrations of the day, had a celebration themselves at a grove at Framingham. The proceedings were of the most fanatical kind. Garrison, at the close of his harangue,

THE LIBERATOR.

UNION MEETING AT UPTON.

At a meeting of the citizens of Upton, on Wednesday evening, June 21, in which individuals of the different political parties participated, the following resolutions were adopted, without a dissenting voice:—

"Resolved, That the time has come for the formation of a great Northern party, whose purpose shall be to make no truce with the Slave Power, until Kansas and Nebraska are rescued from the clutches of slaveholders, and restored to freedom; the infamous Fugitive Slave Law forever repealed, and the National Government cease to be the propagandist of despotism, and become the instrument for the conservation and perpetuation of the principles of *universal liberty*.

"Resolved, That we will labor to establish a public sentiment at the North, that shall 'crush out' with scorn and indignation, the Loring and Halletts, and others of their kind, that no man, without hazard of outlawry from decent society, shall dare play the bloodhound for the slaveholder.

H. D. JOHNSON,
BENJAMIN ADAMS, ³ Secretaries.

HALLETT AMONG HIS CONSTITUENTS.

NORTH WILBRAHAM, June 15.

MR. EDITOR.—Perhaps it may be of some interest to the readers of your paper to know that Ben Hallett has of late become exceedingly unpopular among his constituents. Last evening, that worthy was hung in effigy in this place, having, instead of boots, an immense pair of cloven feet. Upon the breast of this effigy was placed the following:—

"Ben Hallett, Prime Minister of the Devil." If you can notice this fact in your paper, please do so, and oblige
ALL WILBRAHAM.

NOTE FROM REV. MR. BURTON.

MR. GARRISON:

DEAR SIR—I thank you most heartily for the explanatory note which you so considerately and kindly appended to the communication from Concord, N. H., in your paper of June 30th. I was indeed quite misinformed by your correspondent. All I intended to convey was this, that if the ladies, from diffidence or any other cause, did not want to be present at the meeting, they would be welcome to remain at home. The British Press and people are speaking out as becomes them. I will see that you are furnished at least with specimens of their utterances of rebuke and horror. Even the London *Times* can no longer be silent. The *Daily News* had a capital article yesterday, which I will forward to you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it. Irish Repeat and Scotch Chartists were superseded by movements less violent, and, as many believed, more hopeful, because enlisting the sympathies of larger numbers of the more wealthy and influential. But all these too have hung their hats upon the willows. The demand for democratic institutions will no more be made at present on the European continent. In this country, should the question of Republicanism or Monarchy be submitted to the people to-day, I will forward you at once; and it will redemn its promise to give others. The *Morning Advertiser* is doleful, and you will receive good accounts from it. And, wherever I go, the sentiment is united of deep indignation at such unheard-of outrages, and of despair at the success of republican institutions. Indeed, those who have been loudest and longest in their demands for it, heroically and sincerely repudiate it.

POETRY.

From the New York Tribune.

HAIL TO THE STARS AND STRIPES.
[On June 2, 1854, the Government cutter Morris was ordered by Franklin Pierce, President, to carry Anthony Burns from Boston, Mass., to Virginia, to be enslaved forever.]

Hail to the Stars and Stripes!
The boastful flag, all hail!
The tyrant trembles now;
And at the sight grows pale;
The Old World groans in pain,
And turns her eye to see
Beyond the Western main,
The emblem of the free.

Hail to the Stars and Stripes!
Hope beams in every ray!
And shining through the bars
Of gloom, points out the way;
The Old World sees the light
That shall her cells illumine,
And, shrinking back to night,
Oppression rends her doom.

Hail to the Stars and Stripes!
They float in every sky,
The crystal waves speed on
The emblem of the free!
Beneath the azure sky
Of soft Italia's clime,
Or where Aurora's clime,
In solitude sublime.

All hail the flaunting lie!
The stars grow pale and dim,
The stripes are bloody scars,
A lie the vaunting hymn;
It shields a pirate's deck,
It binds a man in chains;
It yokes the captive's neck,
And wipes the bloody stains.

Tear down the flaunting lie!
Half-mast the starry flag!
Insult no sunny sky
With Hate's polluted rag;

Destroy it, ye who can!

Deep sink it in the waves!

It bears a fellow-man

To groan with fellow-slaves.

Awake the burning soul!

The vengeance long and deep,

That till a better morn

Shall neither tire nor sleep?

Swear once again the vow,

O, Freemen! dare to do!

God's will will rear?

Enrulf the boasted lie!

Till Freedom lives again,

To rule once more in Truth,

Among untrammeled men?

Roll up the starry sheen,

Conceal its bloody stains,

For in its folds is seen

The stamp of rusting chains.

Be bold, ye heroes all!

Sprout, sprout the flaunting lie,

Till Peace, and Truth, and Love,

Shall fill the boding soul;

Then floating in the sky;

O'er hill and vale and sea,

'Twill stand forever fair,

The emblem of the Free!

Brooklyn, L. I., June 3.

CALL THE ROLL.
BY MRS. SARAH T. BOLTON.

Who is ready for the contest?

Who, with helmet, sword and shield,

Will go forth to conquer Error,

On Life's battle-field?

Who will strike at Superstition,

In his golden-haunted cell,

And unloose the myriad victims

Fettered by his spell?

Call the roll.

Who will strive, on God relying,

With unwavering faith and hope,

To pull down the gory scaffold,

And the gallows rope?

Who will break the yoke of bondage,

And unbar the prison door,

Saying to the trembling sinner,

'Go, and sin no more.'

Call the roll.

Who will put what God has given

Wisely to the noblest use?

Who will clothe the homeless orphan,

Fill the widow's cruse,

And, like him of old Samaria,

Help the stranger in his need,

Reckless of his name and nation,

Brakeless of his creed?

Call the roll.

Who finds a child of sorrow,

Heir to penury and woe,

Will not try to inquire

What has made it so,

But he freely shares a pittance

From his meagre, hard-earned store,

Or bestows a cup of water,

If he cannot more?

Call the roll.

Who, when Slander's tongue is busy

With an abashed neighbor's name,

Will excuse his faults and failings,

And defend his fame?

Who will view poor human nature

Only on the brightest side,

Leaving God to judge the evil

Charity would hide?

Call the roll.

ODE FOR THE FOURTH OF JULY.

Te sons of Columbia! oh, hail the bright day

Which burst your tyrannical chains,

Which taught the opp'red how to spurn lawless sway,

And establish'd equality's reign.

Yes, hail the blest'd moment when awfully grand

Your Congress pronounced the decree,

Which told the wide world that your pine-cover'd land,

In spite of coercion, was free.

Those worthless who fell in the heart-cheering cause,

To the true sons of freedom are dear;

Their deeds the unborn shall rehearse with applause,

And bode their cold tomb with a tear.

Oh! cherish their names, let their daring exploits

And their virtues be spread far and wide;

And if fierce-yed ambition encroaches on our rights,

Again shall her schemes be destroyed.

Should men have felt the oppressor's hard hand,

Who for freedom all perils did brave,

Still, while one foot of a slave's land

Is disgrac'd by the toll of a slave?

Awake them to justice, to righteoussness too,

And pronounce this immortal decree:

That 'Man is but man, and whatever his hue,

He is man, and should therefore be free!'

THE LIBERATOR.

LETTER FROM JOSEPH PARKER. NO. III.
BETLEY, (Eng.) June, 1854.

MY DEAR FRIEND:

I now propose to give you a little of my daily life, during my sojourn here in England. I have thus far spent the greater part of my time, since I landed in England, at Betley, the birth-place of my wife, and the home of her mother and sisters. It is a small township, containing but a thousand acres, and about a thousand people. It is situated on the extreme bounds of North Staffordshire, and is separated from Cheshire by a small stream. It has its old parish church, with its piled-up grave-yard; a Methodist chapel; and seven public houses,—four at Winshill, and three at Betley proper,—where the people can drink themselves drunk. It used to be market town, and is still in name; but its market has gone down, and most of its fair has long since ceased to be attended. One has been lately revived. It is quite in the country, and there is no other market town nearer than Nantwich on the north, seven miles off, and Newcastle under Lyme on the south, eight miles off. The Staffordshire Potteries, one of the most remarkable collection of manufacturing towns in England, are about ten miles off, on the south or southeast. The society is much the same as that of most other small country towns in England. There is, first, the Squire and his family, who live in a large, aristocratical house, cut off from the village by lofty walls, high hedges, and plantations of trees, and fronted by lawns, ponds, gardens, and a park. It bears something of the same relation to the village, that the old baronial castles did to their farmers and their serfs. It is the shadow of the past. There is, next, another large, aristocratical house, near the centre of the town, too near the public road to be wholly hid from passers-by, called Betley court. This, too, was the residence of a Baronet, Sir Thomas Fletcher, some time ago, and is still the residence of a Squire and a portion of the ancient family. It is surrounded by trees, which are called the Wilderness, and connected with it are fields and gardens, but no park or pond. About a quarter of a mile from the centre of the village, on the west, is a small lake, covering forty or fifty acres, sometimes called Betley mere. Two hundred yards beyond the mere runs the railroad, connecting Liverpool and Manchester with Birmingham and London. About one mile south of the village are the remains of Henley Castle, placed on the brow of a high rock, steep and precipitous in front, but on a level with the fields behind. A deep moat surrounds the back part, dug out of the solid rock, and it seems likely that the front was formerly secured by a natural lake and the steepness of the rock. The country round Betley is rolling, and presents many beautiful views. From the hills, you can see for twenty or thirty miles in different directions. You see Mow Cap and Beeston Castle, and the black, bleak hills about them,—both in Cheshire, but forty miles apart; and in another direction, you can get a beautiful view of Shropshire. The land is generally rich, and the country is so feathered with trees and its beautiful green hedges, that it is difficult to imagine more delightful pictures than it offers to your view. Many of the houses are white, and the buildings on the farms are in good repair, and the land is in a high state of cultivation. The village is one of the prettiest country villages in England, and the country round is as beautiful. It was not without reason that a part of the township was called Paradise, though I see no reason why the name should have been withheld from the rest of the township, for it is all, so far as the outward appearance goes, one beautiful garden.

1. That we deeply and most sorrowfully lament, and feel imperatively called upon to utter our solemn protest, in the name of humanity, against the attempt now making, in the United States, to legalize slavery throughout an immense area of their territory, where it has not yet existed, and thus open the way for a very large extension of an institution which has resulted in countless crimes and miseries wherever it has been tolerated—which is uniformly acknowledged to have acted as a blight and a curse in every land where it has existed, and which is a disgrace to the cause of Christianity in that country and throughout the world.

2.—That whilst the iniquitous system of slavery has hitherto found some of its most zealous advocates amongst the professing ministers of the Gospel in the United States, we heartily sympathize with the principles against the extension of slave territory, which have been forwarded to the American Congress by thousands of the ministers of religion, as well as by vast numbers of laymen, who had hitherto taken no part in efforts to suppress it. The two squarish families and the parson's visit each other; but they visit no one else in the town, and no one else in the town visits them. Members of the two big families may call on the poorer families, in the way of concession, or to give help in time of sickness, or to collect the gossip of the neighborhood; but they never meet with them on terms of equality. You might just as reasonably expect the heaven to fall, as to expect the upper two to meet or greet even the wealthiest families in the town on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so short-sighted that she can see no one, she says; though it is likely she means no more than that she can not see any less than a square or state priest. The people, like their houses, are of all ranks, from the Squire down to the pauper. Some are mechanics, some are shopkeepers, some are publicans, some are farmers, and some few are what are here called gentlefolks—people with no occupation, but living on incomes derived from property. There is no equality. The two squarish families and the parson's visit each other; but they never meet with them on terms of equality. They do not even see you when you meet them in the street or on the way. One is so